The Western Luminary.

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From the Danville Olive Branch

DEAF AND DUMB.

The following is the composition of a young Lady, a pupil in the *Institute* for the Deaf and Dumb of this place, who has been under instruction three years and a half. Though exhibiting some of the *peculiarities* of the style of the Deaf and Dumb, it is neat and pretty, and being only one of her occasional exercises, without any view to publications, is unlaboured.

The school is in a flourishing condition, but the number of pupils is not so great as was anticipated. It is known there are at least 200 in our own State: Many of their parents are extremely indigent and scarcely able to furnish them with comfortable clothing; but this small difficulty is easily surmounted, inasmuch as the state has made provision for them in every other respect. The sessions of the Institution commence the 1st of May and October.

☞ There are now 25 pupils, 5 of whom are from adjoining states.

"When I was a little girl Deaf and Dumb

"I was born in Livingston County; when I was a little girl, I was very ignorant and did not know how to learn to read and write. I was very much pleased at seeing a great many pretty pictures in the book. Before I came to school, I did not know God and Christ. I used to be fond of playing with the girls and boys without leave. My mother did not know where is the school, till a few years. She sent me to school and learns when I first came to the Asylum, I tried to learn the alphabet and then could write. The teacher explaining to me about God and the Lord Jesus, who is the Saviour of all the Sinners from Hell. I wonder the Lord is great and powerful, and he is the governor of all the nations in the world. Formerly I frequently disobeyed against my mother; but I was sorry for what I had done. I pray to God for Christ's sake he will forgive me, for my sins. I wish all the Deaf and Dumb to come at school, because they learn the way to God, and Christ, I can read some of the bible, I shall stay in school till next fall."

SANDWICH ISLANDS.

THE TRIAL.

In the Recorder of June 22d, we republished an Appeal, which the Missionaries at the Sandwich Islands made on the spot in October last, in which they challenged an investigation of their conduct. This was a very proper course, considering how long and how much they had suffered, and how their labours had been impeded, by the reproaches of foreigners, both English and American. We learn from the Philadelphia Christian Advocate, that this challenge was accepted, and has led to an important result. The account is derived from Mr. Loomis, who has returned to this country; and we hasten to give the substance, though the particulars must be deferred.

This challenge was accepted, and a correspondence ensued between the foreigners and the missionaries. The foreigners proposed, and the missionaries agreed, that the investigation should be held before Capt. Jones and his officers, of the U. S. Ship of war Peacock, who had been but a short time at the islands, and had not committed themselves on either side. As soon as the missionaries could assemble from the different islands, they met at Honoruru. They sent a note, requesting that a committee of an equal number from both bodies might be appointed, to arrange the manner in which the interview should be conducted. This proposal was rejected by the British consul, who seemed to act as leader of the opposition; and who named a time and place at which he and his friends would expect to meet the missionaries in a body. In this manner they did meet, Capt. Jones and his officers, with some of the chiefs of the Islands being present; also many foreigners, as spectators, who did not join in the accusations brought.

The missionaries required specific charges in writing, with the names of witnesses; but this was refused. They were told, that they must vindicate themselves, without such specifications; and that their challenge imported that they would take this ground. Capt. Jones called for the reading of their challenge; and then the necessity of specifying the charges was apparent to all. Still, no charges were made, or attempted. The foreigners then said, the ascendancy of the missionaries over the natives was such, that no one dared give his testimony. The missionaries replied, we do not demand *legal* evidence; but any evidence that would have influence on candid and judicious men. This too was refused; and nothing was offered, but some violent and scurrilous vituperation of the missionaries. And thus ended the interview.

Capt. Jones, in subsequent conversation said, the effect would be to exalt the character and extend the influence of the missionaries, in the most decisive and efficient manner. He also *voluntarily* addressed a letter to them, which is decidedly in their favour. It is not known that any of his officers have expressed any different opinion; and there is every reason to believe, that this arbitration has rolled back the tide of calumny, and that its authors have durably injured themselves alone.—*Boston Rec. & Tel.*

LOVE FOR THE BIBLE.

Mr Barker, on a Tour through Macedonia and Thrace performed in 1826 relates several affecting incidents.

A poor gardener, who gained his daily bread by selling the produce of his little garden, went to Mr. Charnaud, at this same village, with some cherries, telling him that he had no money, and had brought him fruit for a New Testament. Mr C. immediately gave him a copy.—Christothelo Themetraki, a boy about 17 years of age, came to me for a New Testament. His case was really interesting and commiserating. From the time he saw the New Testament, he was entreating his mother, a poor widow, to give him money to purchase one; and his tears at last prevailed on her to part with a piece of gold of three piastres; telling him not to give it all, if possible because they would be deprived of bread that day. The boy brought the piece of gold, and innocently told his story, begging me not to take all the money, that they might have some to buy food that day. I gladly gave him a New Testament; and, on inquiry, finding that what he told me was really the truth, I did not take his money. I learnt further, that his mother, a poor widow, sent him daily to school, and could only afford to give him two paras a day (about one quarter of a farthing) for his nourishment.—A poor man came to buy a New Testament; and upon being asked what he wanted to do with it, since he could not read, he answered, "It is a blessing to have such a book in one's house; besides, I have friends who come and see me, and they will read to me out of it."—I should never finish, were I to relate every circumstance that daily occurs, and which proves how well the Sacred Scriptures have been received in this town.

CONVERSIONS FROM UNITARIANISM.

A correspondent of the Religious Intelligencer, who attended the last meeting of the General Association of Massachusetts, says—

"I heard private verbal statements of several ministers, who once were either Unitarians, or held fellowship with them, or feared to preach the whole truth, or were jealous of revivals and night meetings, but who have now risen above the fear of men, and now preach the gospel plainly, and their preaching is followed with the blessed fruits of revivals of religion. I myself conversed with several ministers who once preached Unitarianism, but now Christ. One Unitarian minister lately told his congregation that he was convinced his preaching did no good—he was not settled in his own mind, and could not consent to preach any longer, and wished to be dismissed, and earnestly advised them to get an evangelical minister. Both requests were complied with. In one place where I am acquainted, and where a Unitarian preacher has been employed, some of the leading men say that whether Unitarianism is true or not, it will not do for that place. Dr. Channing's New-York sermon has done much good. When it was printed, one of his parishioners went to him in surprise at this avowal of his sentiments, and told him if such was his doctrine, he could not consent to remain any longer under his ministry. I have not the means of stating the number of places which have recently begun to enjoy evangelical preaching. But it is believed there are some in nearly every Association."

From the Gospel Luminary.

UNIVERSALIST RECANTATION.

The New Hampshire Christian Conference held its annual session in Durham, on the 25th of May last. It appears to have been well attended, and the meeting harmonious. Elder Elias Smith, of Boston, attended this conference, and submitted the following confession:—

To all whom it may concern.

Whereas through a multiplicity of cares, trials and embarrassments, I embraced some years ago, what is called UNIVERSALISM, which caused me to lose the spiritual mindedness which I once enjoyed, in consequence of which I have not only written, but spoken things publickly, which have not only grieved the hearts of the righteous, but have given the adversaries occasion to speak reproachfully. Having renounced Universalism, and having again the joy of God's salvation restored to my mind, and again enjoying union with God and his children, I acknowledge my sorrow for the time lost, and the grief caused to the children of God on my account, and ask and hope for forgiveness from all whom I have grieved. Desiring from this time to do justly, love mercy, and walk humbly with God; endeavouring to give all reasonable satisfaction to all who have felt grieved, or have been made sad on my account.

ANECDOTE.

An old Welsh minister, while one day pursuing his studies, his wife being in the room, was suddenly interrupted by her asking him a question, which has not always been so satisfactorily answered: "John Evans, do you think we shall be known to each other in heaven?" Without hesitation he replied, "To be sure we shall; do you think we shall be *greater fools* there than we are here?" After a momentary pause he again proceeded: "but, Margaret, I may be a thousand years by your side in heaven, without having seen you; for the first thing which will attract my notice when I arrive there, will be my dear Saviour; and I cannot tell, *when* I shall be for a moment induced to look at any other object."

For the Western Luminary.

ON SLAVERY.—No. IV.

The Romans possessed an advantage to which we cannot look. From among their slaves, all whose personal merit might have rendered them dangerous, became a valuable addition to the stock of freemen, and proved a stricter guard over their former comrades than those who had been born to the liberty which themselves had acquired: while their promotion alleviated, by hope, the situation of those in bondage. But this resource is forbidden to us, by colour. Contrast with the adoption of the Roman slaves, the total exclusion of the mulattoes, those who are destined to furnish the future chiefs of insurrection.—Would I then admit them? No: Their admission—between their aspiring nature and the pride of the whites—would but accelerate the evil. And notwithstanding the advantage of adoption possessed by the Romans, the system of slavery would have proven its own bane in Rome, as well as in Tyre and Sparta, had it not been counteracted by the irresistible discipline of the legions, which, on various occasions, prostrated the desperate valor of the insurgents. Their story is read with pity; and the name of Spartacus will be embalmed in the memory of those who contemplate him dying in a cause infinitely more just than that for which Tully pleaded, and Brutus perished. Add that the Romans fought their slaves single handed; an advantage we must not look for.—What kind of contest is this, in which the sons of liberty in every part of the globe, are compelled to oppose at least their wishes against their brethren? Yet 'tis as natural for the European to feel indignation on hearing the negro's piteous tale, as for the American to do so on a perusal of the Vindiciæ Hibernicæ.

We are as little able, from our institutions, to imitate the Romans in a standing army, as, from our prejudices, we are to incorporate our slaves among ourselves. An army may be forced upon us by the increasing numbers of our slaves; but whenever that occurs, the general of that army will command both masters and slaves. What civil force will suffice to controul from ten to fifteen millions of slaves—with whose increase in the south, the number of the whites will have diminished in proportion? The danger will compel a military force, which, under a despot, will impartially crush both colours. He will then, like the king of Brazil, make a white man of a negro, when that negro's services merit such reward: nay should a sable mistress engage his fancy, he will elevate her relations to the highest dignities. Perhaps I may offend by touching upon a subject so peculiarly disagreeable. Yet an eminent Virginian, Patrick Henry, proposed to blend with the Indian race: And by one personally acquainted with him, I am assured, that he mentioned the union of the two more distant colours as the only mode of preserving liberty, if not existence. "Join, or die"—was, in his opinion, as suitable to this subject as to the Revolution. But these sentiments he never made public. The very man who first proposed the division of the empire, durst not openly advocate the union of the colours. Had he ventured it, he would have been silenced by general execration. Those for whose immediate relief and safety he was the most solicitous would have felt the keenest rage, the deepest indignation; the disparity of the races being in exact proportion to the number of slaves compared to that of the masters. It is then impossible that you should agree to a spontaneous union. And if you employ an army, despotism ensues, which must be followed by compulsory union. Take neither course; retain your slaves; and their increasing numbers must and will take possession of the soil which their ancestors have tilled. The irreversible decree of nature is, that labour shall supplant indolence. It has been exemplified in the persons of the whites and Indians: Is not a similar effect to follow in that of the negroes and the whites?

Patrick Henry's sentiments were participated by Bonaparte, who proposed the desperate expedient of permitting bigamy to every male, provided each wife differed in colour. Such a law may be considered an absolute impossibility; but the conception of the necessity for something equivalent, in men so widely separated as the veteran republican and the fallen emperor, may be allowed to prove the importance of acting, and that without delay. For, should insurrection take place within ten years, we can put it down easily; perhaps within twenty, we may do the same; but if deferred till fifty years hence, the proportion of whites will by that time be so small, that your slaves, when awakened, will find that they are the nation; and they will then address you in the well known language of revolution, "For a people to be free, it is sufficient to will it." Should you acquiesce, they may perhaps condescend to receive your daughters and your estates: But should you, feeling the indignant spirit of masters assailed by slaves, act accordingly, the war will assume the ferocious aspect naturally to be expected, and the whole white race will be swept like a cob-web before the overwhelming negro population. The two races have their ratio of increase. If the ratio of increase in A is permanent, while that of B lessens proportionably to the increase of A; in the end the numbers of A must exceed those of B in a ratio so vast as to insure superiority. Quere—What time would be required to give the negroes a tenfold superiority to the whites?

Painful and invidious is this subject. But surely it is better to rouse my friends at dead of night, than to suffer them to perish in the flames. Yet I fear that I am more likely to gain reproach than thanks, by that good will which has led me to attempt a subject particularly tender in a slave state, where, even in his own house, the father dares not touch upon this topic till he has ascertained that no slave is within hearing.

There yet remains one chance of salvation. Get rid of these people, at whatever cost. To this, however, the gentlemen of the south do not seem to pay any very serious attention. Contented with talking about their Guinea colony, the only mode in which they propose to remove slavery is by extending it as widely as possible at home. But they may rest assured that if they cannot exist without negroes, the negroes both can and will without them; and that if they are really willing to part with them they must do so instantly, or find means to stay their increase.—Two millions may be exported: Six or eight, it is impossible even to think of.

The villainage of Europe is mentioned as something parallel to our domestic slavery. Wide is the difference. The humane provisions existing in the law for freeing the villain, are well known. His residence in a corporation made a freeman of him. The abuse of his wife by his lord, freed him. The laws were *always* construed favourably to freedom, where villainage existed. Are they *ever* so in a slave state? The villain could not be separated from his wife and children: Hence he had a country, and could be called upon to defend it. Russia experiences their services in the present day: while we were obliged to drive our slaves from the sea-coast, as well knowing that they would willingly desert their masters. To defend that coast, we were compelled to call down the mountaineers. They came, and on the uncongenial soil they perished—

> Wasted with disease and anguish,
> Not in glorious battle slain.

Many hundred strong men are said to have taken up their last abode on the sultry sands around Norfolk; whither they were marched, a distance of two hundred miles for the purpose of defending that soil from whence its cultivators, born there, and inured to the climate, had been driven, lest they should fly for shelter to the enemy. Yet this is the population which we are assiduously spreading over this country, in preference to poor whites; and which, but for the interference of Congress, we should have had to oppose to the arms of Russia from the west. And to this kind of population the slaveholder must look, to defend the barrier to the power of Mexico, which, when emancipated from Spain, will present to us a compact population of freemen. Nor will their being of different colours, form a circumstance in our favor. On the contrary, whenever the slave states are invaded by black regiments, then, and then indeed, will the day of retribution have arrived. The native whites are not sufficiently numerous to defend the soil. The states thickly settled by white men are far distant; and, when arrived, the northern bodies will speedily sink under the withering influence of a southern sky. The slave will then inform you, that he has rights as well as you. What would have been the fate of New-Orleans had blacks, able to endure the climate, waited the attacks of disease, which, soon after our providential deliverance, wasted the troops from Tennessee and Kentucky, before they could escape from the deleterious spot which so short a time before had witnessed their glory? What kind of defence was presented in the slave states, when Cornwallis marched through them?

> "Despair was in his van, with flight
> combin'd."

The Assembly of Virginia, in all the plentitude of their patriotism—at a time when their high wrought souls would have sustained an honourable comparison with those senators who waited, self devoted, the approach of Brennus—fled before him. They could do no otherwise. They had no peasantry to support their unavailing courage. Before negroes became numerous in Virginia, white men came to Hampton as servants. But this kind of importation has long since ceased. What white man can endure labor in a state where it constitutes a mark of slavery? Hume remarks, that Lycurgus might have spared the prohibition of silver, if he had known the use of paper; for that wherever the latter appears, it expels the former. (This, our present experience evinces.) And if ever you wish to expel the laboring freeman, introduce slaves, and the business is done—done for ever.

> ——A bold peasantry, their country's
> pride,

When once destroy'd, can never be supply'd.

But this mode had not been practised in New England: Therefore her sons, numerous as brave, at the appearance of the best appointed army that ever stood upon the continent, met their foes "dareful, beard to beard," and, in spite of the pride of discipline, compelled regular troops to pile their arms in presence of militia. Was it not through a slave state, although highly patriotic, that the British troops proceeded to Washington? They would as soon have charged bayonet on the raging ocean, as have attempted to penetrate the same distance into Massachusetts, although the seat of the Hartford Convention.

A gentleman of Virginia, endued with the penetration of a statesman, and the spirit of a patriot, has exposed the danger of the banking system, considered by him as tending to merge the property of the poor in that of the rich But he forgot that, before his eyes, was fast arising another power, predestined to engulf both the rich and the poor together. That the southern states must one day sink under this domestic evil, was foretold many years since.—But the author of the prediction was not a resident of those states; had he been so, custom would have removed the danger from his eyes. When first the new comer in the West Indies sees himself surrounded by black faces, he feels his flesh quiver: But habit familiarizes every thing; and the same man, after a few weeks, calls out the stoutest fellow in the gang, orders him to lie down, and receive a flagellation from one of his nearest relations. From this principle, and from this alone, can I account for the supineness of the gentleman alluded to. Were it not for this, he would shudder when he counted the numerous births upon his plantation; and the reflection, that an enemy came in each, would compel him to turn his uncommon abilities to a subject of rather more importance than the banking system—to a subject which calls loudly for the attention of our best men, while there is yet left a chance, though precarious, for our future safety. Heartily do I wish that these lines may meet his eyes, and induce him to bestow upon the subject the consideration it deserves.

(To be continued in our next.)

FEMALE HEROISM.

Kapiolani, a female chief, of the highest rank, (in the Sandwich Islands,) had recently embraced Christianity; and desirous of propagating it, and of undeceiving the natives as to their false gods, she resolved to climb the mountain (a volcanic mountain, with a crater of prodigious extent) descend into the crater, and by thus braving the volcanic deities in their very homes, (the prevailing belief was, that the gods of the islands resided in these fires,) convince the inhabitants of the islands that God is God alone and that the false subordinate deities existed only in the fancies of their weak adorers. Thus determined, and accompanied by a missionary, she, with part of her family and a number of followers, ascended Peli, (the mountain;) at the edge of the first precipice that bounds the sunken plain, many of her followers and companions lost courage, and turned back; at the second, the rest earnestly entreated her to desist from her dangerous enterprize, and forbear to tempt the powerful gods of the fires. But she proceeded, & on the very verge of the crater, caused the hut we were now sheltered in to be constructed for herself and people. Here she was assailed anew by their entreaties to return home, and their assurances, that if she persisted in violating the houses of the goddess, that she would draw down on herself and those with her certain destruction! "I will descend into the crater." said she, "and if I do not return safe, then continue to worship Peli; but if I come back unhurt, you must learn to adore God who created Peli. She accordingly went down the steep and difficult, side of the crater, accompanied by a missionary, and by some, whom love or duty induced to follow her. Arrived at the bottom, she pushed the stick into the liquid lava, and stirred the ashes of the burning lake. The charm of superstition was at that moment broken. Those, who had expected to see the goddess, armed with flame and sulphureous smoke, burst forth and destroy the daring heroine, who thus braved her in her very sanctuary, were awe struck when they saw the fire remain innocuous, and the flames roll harmless as though none were present They acknowledged the greatness of the God of Kapiolani; and from that time few indeed have been the offerings, and little the reverence, offered to the fires of Peli —*Voyage to the Sandwich Islands.*

MIRACLES.

All infidels make the miracles, which accompanied the introduction Christianity, one basis at least of their arguments against it The Editors of The Correspondent (a deistical paper published in N. Y.) follow this course, and bring up all the old arguments of Voltaire and others, to support their cause. In a late number they sneer at the idea of the miraculous conception of the Redeemer. But is there any thing more extraordinary in that, than there is in a thousand other operations of the Deity? It is as difficult to conceive how the first man was created, as it is to comprehend the mystery of the Saviour's birth.—Begin with any animal or vegetable, and trace its origin, and we must come to the first of the race or the species. We must trace men to a first man, and so of every other animal, and of every vegetable: And then the question presses upon us how did God produce this first man, this first horse, this first tree, shrub or plant? If he made the animals of clay, the imparting of life and animation to them, was as much a miracle as the mystical birth of Christ If he created them out of nothing, it was still a greater miracle.—Whether the universe, or the globe itself, was the effect of his fiat or his handy work, it is a far greater miracle than the one in question. The sun, the moon, the stars, are all in the same point of view, standing miracles. The editors of The Correspondent can give no better account of them than is given in the Bible, nor can they trace their origin to any other source than the fiat or the handy-work of the Creator. "God said let there be light, and there was light." What is this but a miracle? and if the editors deny that light was the consequence of the fiat of the Almighty; still they cannot deny the existence of light, nor can they deny God to be the author of it—and surely there is nothing more wonderful in the birth of Christ, than there is in the origin of the luminaries that light the universe. In short, account for the origin of man in any way whatever, whether we take the scripture account; or the reveries of speculative men; whether we believe in Moses—or Buffon, or any other philosopher, or strike out a new path of our own to this desirable object, we shall still come at last to a point as difficult to solve as the miraculous birth of the Redeemer Had we not better then, resign ourselves to the old standard of the faith of our fathers?—Had we not better cling to the religion of the Bible, at least until The Correspondent shall give us a better one. For this we have a right to insist upon, that they do not pull down our good old fabric, till we have undoubted assurance that they will build us a better one. The French *Goddess of Reason*, whose votaries were the sons of blood and rapine, and whose temples were the seats of idolatry, as blind and as stupid as that of Jugernaut, will not answer our purpose. It will never do to exchange the rational, the soul-soothing, the divine system of Jesus of Nazareth, for such trash, such blasphemy, such profligate devotion, as that with which Robespierre and Danton, and Couthon, and Marat, deluded and debauched the minds of their bloody Jacobinical disciples.—*Antidote.*

In Greece, an orator was praised for speaking well; in America, generally, he is admired for speaking a long time. "The Governor," we say, "made a speech four hours long!" "The attorney-general spoke six hours and a half:"—Now, the longest of Demosthenes' speeches may be read in fifty minutes, and the most diffuse of Cicero's in an hour. If it were a proper subject of ridicule, we might say, that the best treatise on rhetoric that could be recommended in this age of words, would be one which should instruct our orators how to "hold their tongues,"—such a one as was written by Cleanthes of Athens, and mentioned by Cicero.—*Am. Quar. Review.*

In some of the villages in Kent, when a man is known to have beaten his wife, it is usual to strew chaff before his door; then the joke runs through town, that such a man was thrashing last night, as the chaff was seen in front of his house. Such notoriety is said to be a more wholesome restraint on bad husbands, than

Life —"How fearful is the very life which we hold! We have our being beneath a cloud, and are a marvel even to ourselves. There is not a single thought which has its affixed limits. Like circles in the water, our researches weaken as they extend, and vanish at last into the immeasurable and unfathomable space of the vast unknown. We are like children in the dark; we tremble in a shadowy and terrible void, peopled with our fancies? Life is our real night, and the first gleam of the morning, which bring us certainty, is *death!*

Greatness.—When a man who is not indolent himself, sees with pleasure the talents of another of the same profession with himself—the excellent use he makes of them, and the fruits he receives from them,—this generous part which he takes in the interests of another, is in my opinion one of the most incontestible proofs of the greatness of his soul, & of the purity of his virtues.—*Croxall.*

'Tis a shame when the church itself is a cemetery, where the living sleep above ground as the dead do beneath.—*Fuller.*

No man can answer for his own *courage*, who has never been in danger.

THE WESTERN
Luminary.

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For the Western Luminary.

OBITUARY

DIED, at his father's residence, in Lincoln county, near Danville, on Monday morning the 9th of July 1827, JOHN R. GREEN, in the 16th year of his age.

It too often happens that the season of youth, if it be not an uninteresting blank in the history of human life, is remarkable only for its faults, and derives its chief interest from that painful solicitude with which parents and friends are accustomed to watch the gradual developement and uncertain direction of the intellectual and moral powers. The boy is too apt to forget that he is soon to ripen into manhood, and take his part in the great concerns of a busy world; and what is more painful to the christian mind, the soul which is to live forever, forgets its immortality, and even if it casts a look beyond the amusements of childhood and youth, and pants in preparation for the exercise of its maturer powers, the glare of wealth, and the bustle of business, and the proud reward of successful ambition, fix its attention and withhold its regards from the more glorious rewards of a better world. But in the case of the christian friend whose death is now before us, [illegible] character is to be briefly portrayed by the hand of one who knew him well, and witnessed with delight his regular advances in the career to glory, we have an instance of a very different kind,—of a youthful christian, consistent in his life, and triumphant in his death—whose dying example added strength to the confidence of aged christians, and gave a testimony to the truth and efficacy of the religion he professed, most cheering to all who witnessed it, and gratifying even to those (if any such there could be) whom it did not convince. In the commencement of that glorious revival which has lately bro't so many into the Saviour's kingdom from the town of Danville and its vicinity, John Green, then about 15 years old, became solemnly impressed with the truths of religion, and, together with several other students of Centre College, united himself to the Presbyterian church in that place. It may be stated among the numerous other evidences of the great utility of Tracts, that his first lasting impressions were received from the tract on "Quenching the Spirit," which was placed in his hands by a pious relative, who had frequently observed appearances of seriousness in his conversation and behaviour, which had as often gradually disappeared. After the first great conflict was past, and he believed the power of sin was overcome in his heart, he did not indulge the frequent fluctuations from coldness to zeal, from severe and causeless depression, to sudden life, which so often mark the course of inexperienced christians. When he became a christian, he tho't as a christian, he acted as a christian; in him the sense of duty to his Creator produced its genuine effect—it gave him a stronger sense of all his relative duties, and by becoming a follower of the Saviour, he became the more affectionate son the more attentive student, and, as all felt who knew him, the more promising candidate for usefulness in future life. He seemed instantly to acquire the solidity and maturity of manhood, and exhibited, not only in his christian experience and feelings, but in all the engagements and intercourse of life, the prudence and discretion which rarely belong to more advanced life.

But he was soon to endure an uncommon trial of his faith and patience. In a very short time after his union with the church, the commencement was observed of that disease which terminated his mortal existence. It was an affection of the mesentery, a tedious and incurable malady which preyed upon his system for the space of 12 months. Through all this time, the same christian patience and uniformity of feeling and behaviour was exhibited—until, about two months before his death, it became evident to all around that his disease was incurable, and his own hopes waxed feebler and feebler. When, about ten days before his death, he was fully satisfied that his dissolution was at hand, the slight appearance of anxiety which suspended hope had pictured on his countenance, vanished entirely, and was supplied by a calm and heavenly resignation, which continued with his reasoning powers, till a few minutes before his death. He met the prospect of death without fear [illegible] forward his thoughts seemed constantly and placidly fixed upon eternal things. He was almost constantly engaged in conversation about heaven, and in the delightful duty of prayer with those christian friends who visited him for the purpose of cheering his last hours with their counsels and encouragements, and gaining reciprocally from his example, additional confidence in faith and fervour in devotion; and it may be truly said, that every christian who approached his dying bed and witnessed his dying behaviour, felt his own heart cheered by the religion of his Saviour, doubly endeared to his soul by the evidence which was there exhibited of its wonderful power in softening the bed of sickness, and casting the joy and peacefulness of heaven over the darkness of the grave. Never, said a christian friend who witnessed the whole scene with intense interest, Never did I see so plainly before, that the sting of death is sin, and that death has lost its sting when sin is removed from the heart. It had no sting for him—the grave had lost its terror, and never did he sink to sleep upon his mother's bosom more sweetly in the thoughtless innocence of childhood, than when he gently breathed his soul away into the bosom of his Saviour.

When a christian friend was about engaging in prayer at his request, he was asked what should be the special objects of his petitions. He replied with the utmost calmness and self-possession—"In the first place, pray that I may be able to submit entirely to the will of God—that I may be willing to remain on earth, and suffer without repining, as long as he may choose to keep me here;" and then enumerated the various objects of his affection for whom he wished him personally to pray. The eternal welfare of all around him pressed heavily upon his mind—every member of the family was separately called to his bed-side and affectionately exhorted to prepare for death—and he often spake with joy and gratitude of the goodness of God in bringing him in the morning of life and vigour of health, to dedicate himself to his service; remarking frequently upon the unhappiness of his situation if at that time he had been unprepared to meet his God. But if it was an interesting spectacle to see, one by one, at the bed side of this dying saint, and listening with convulsive agitation to his affectionate and overpowering admonitions, the grey head of age—and the blooming cheek of infancy—the servant—the friend—the schoolmate and relation—it was, if possible, a still more touching scene when on the morning before his death he was seen with a few christian friends at the table of the Lord, which, at his request, was spread in his own chamber. He had only wished to see that day and meet with the Lord's people in the tabernacles of the Most High; but his strength had declined so rapidly as to disable him from attending and to make it evident to all who saw him that he should drink that cup no more till he drank it anew in his father's kingdom. "His countenance," said a friend who was with him, "wore a calm and heavenly and spiritual composure, which seemed like heaven begun below." Indeed there was more of mental [illegible] and less of animal excitement or depression, than has been often seen in the most cultivated christians, and it seemed emphatically true of him, that the mind gathered strength from the ruins of the body, and before the mortal part decayed, was already beginning to put on immortality. In the midst of the excruciating agony which he suffered for the three last days he never murmured and never complained; his prayer had been answered, and he was willing to stay and suffer affliction for Christ's sake—and remarked, that great as his bodily pain really was, it was not to be compared to the joy within.

Many circumstances might be related to shew the happy state of his mind, and the entire possession of all his powers till a short time previous to his death. There was no vision, no delusion, no ecstacy, no appearance of wild and enthusiastic contemplations, no approach to fanciful and delirious enjoyment—all was calm and rational and constant—the natural effect of the steady and confident anticipation of eternal happiness. He spoke of several christian friends whom he expected to meet in heaven, and expressed great pleasure from the expectation of being welcomed home by his beloved pastor, the late lamented Rev. Samuel K. Nelson. About a half hour before his death, he called his parents near his pillow, and wished to converse with them. On being asked on what subject he wished to converse, he replied, "Oh, I wish to talk about that eternal world to which I am going." His strength failed, and he could not proceed. The tear trickled down the parental cheek. "Weep not for me," said the dying hero, "I shall soon be in a better world." His tongue just faultered on the confines of that world. He was asked if he died in peace. "Yes," was his reply—in a full assurance of acceptance by his Maker. His last dying effort could only repeat the sweet assurance, "Yes" and he went to enjoy that happiness which he had just been anticipating.

We may perhaps be permitted to indulge one short reflection on the circumstances of such a death, without the suspicion of designing to enter the lists of angry controversy against those who (unfortunately, as we think) differ from us in the objects of their belief and the grounds of their hopes for eternity. Let us compare the death of our christian friend, and the hopes which animated him, with that of any infidel of modern times. And in the comparison leave out of view the agonies of Paine and Voltaire, and the half hypocritical, half sincere recantations of Rousseau, and turn our thoughts to the most philosophick death of the most philosophick man of the unbelieving world, whom the great Adam Smith has held up as in life and death a perfect model of wisdom and virtue. View the dying sceptic, with his borrowed jests and heartless frivolities, as he stood upon the borders of the grave looking back on his past life, and finding in it no better source of happiness than the poor reflection that he had deprived many an immortal being of those hopes of immortality which alone can solace affliction and sustain virtue amidst its trials. And, as he cast his thoughts back upon the history of ancient days amongst all those splendid moral speculations which adorn the writings of Plato and Tully, and other men of Greek and Roman name, could he find no more suitable companion for his dying hours than the witty and licentious Lucian; and in that world to which he was going could see nothing worthier of his belief or contemplation than the poor conceits of Charon and his boat. Who can compare such a death with that which has been briefly and imperfectly described, and not feel the superiority of the christian's hope? The question is asked in the calmness of Christian feeling; let it be answered with the candor of philosophical inquiry, and unvitiated reason has but one reply. No man wishes to die in a joke, however he may have lived; and if no other place on earth ought to excite serious reflection, the grave, which engulphs the objects of affection and breaks all earthly ties, sends forth a voice which sceptical philosophy may deride, but even the brute creation is often known to reverence. L.

Extract of a letter from John Thompson, Esq. to the Editor of the Western Luminary, dated

"SHELBYVILLE, *Ten. July* 25, 1827.

"Our Bible meeting commenced on Thursday last, at Goodhope, and broke up yesterday. Preaching [was] kept up through the day, and a part of every night, by every denomination that would unite in the Bible cause; and to the glory of God, many souls have been brought from darkness to light, and from the power of Satan to the kingdom of God. The number at the close of the meeting was found to be sixty-two."

REVIVALS IN VIRGINIA.

From a Correspondent of the Columbian Star in Richmond

For some time during the last summer, there were many pleasing indications of religious concern in the congregation of the First Baptist Church in this city, under the care of Elder John Kerr. Their meeting-house, which generally has much the largest assembly in the city, was crowded to overflowing. It was not, however, till September, that instances of awakening were generally known. In the early part of that month, a most powerful excitement appeared in the congregation of the old Methodist meeting house, where a crowd assembled every night, and where many who *went to scoff were made to pray.* Here dozens were frequently up at the altar, weeping bitterly on account of their lost estate, and begging that Christians would pray for them. A large number was awakened at this place, and led to seek the salvation of their souls. In the First Baptist meeting-house, too, the work was nearly simultaneous. An anxious crowd hung on the preached word; and when the strength of the preacher required that he should desist, none seemed willing to retire. The work was soon felt in the church and congregation of the First Presbyterian meeting house; where the active and devoted labors of the Rev. William J. Armstrong have been signally blest. This was a time of refreshing to many souls; numbers were brought to rejoice in the Lord Jesus, and publicly to own him before many witnesses, whilst professors of religion were much quickened and seemed all alive in his cause; prayer meetings were established in almost every part of the city, the brethren remaining together till nearly midnight, singing the songs of Zion, and supplicating on behalf of inquirers.

The work continued to revive gradually during the fall and winter, and its power has been more or less felt by each of the Methodist, Baptist and Presbyterian churches in the city.

Since the commencement of the revival, about two hundred and twenty have been added to the First Baptist Church, one third of them colored persons; to the Second Baptist Church, fifty-three have been added, only three of whom are colored; in the Methodist Churches, we learn one hundred and seventy-five have been received; and about one hundred have been added to the two Presbyterian Churches. Indeed, we hazard the conjecture, that the number of praying zealous white professors of religion has been doubled in this city within the last twelve months.

About ten miles north of this city, a most precious revival has been forsome time experienced, under the active labours of Elder Eli Ball. He has baptized about sixty persons, the largest part of them respectable white people; and among them one household, consisting of six white persons.

Thirty to forty miles north of this, in Hanover and Caroline counties, there has been a most powerful revival, and we hear that between two and three hundred have been baptized by Elder Barlow; and at Four Mile Creek, ten miles below this city, about twenty have been recently baptized.

A review of these things may well induce us to exclaim, "Surely the Lord as not forgotten to be gracious," and while the politician, with regard to our secular government, adverts with so much earnestness to the "signs of the times," the Christian may well rejoice in the opening prospects and rising glories of the Redeemer's kingdom in the world.

Richmond, June 23, 1827.

From the New-York Observer.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Twenty-Third Anniversary of this Society was held at Freemason's Hall, on the second of May,—Lord Teignmouth, its venerable President, in the chair. It appeared from the Report, that the total nett receipts of the past year amounted to 80,240*l.* 1*s* 2*d.* and the expenditures to 69,962*l.* 12*s* 3*d.* The Society is under engagements to the amount of 22,341*l.* 14*s* 3*d.* The number of Bibles and Testaments issued from the Depository during the year, was 294,006; being 7,604 more than those of the year preceding, while the receipts were 2,528*l.* 1*s* 7*d* less. This diminution of receipts is attributed to the secession of the Society's former friends in Scotland. Number of new Auxiliaries and Branches, 74. Whole number of Bibles and Testaments issued by the Society since its origin, FOUR MILLION, THREE HUNDRED AND THREE THOUSAND, THREE HUNDRED AND NINETY FIVE.

"The Report further stated, that most of the Bible Societies on the Continent acquiesce in the regulations of the Society respecting the Apocrypha; that the Society's operations in the Mediterranean are very encouraging, especially among the Jews and Greeks; that in India the circulation of the Scriptures was increased; that in South America two agents were usefully employed in promoting the objects of the Institution, there being many large towns where a Bible had never been seen; that in the Islands of Scotland there were twelve thousand families destitute of the Scriptures; that an Auxiliary Society still exists in Glasgow, notwithstanding the secession of many of the friends of the Institution in the north; that the demand for Bibles in Ireland is unprecedented; and that there are still, in that part of the empire, one million families destitute of the sacred volume.

In respect to the Apocrypha, there appeared to be a general acquiescence in the "Three Regulations" which terminated the late painful controversy among the friends of the Society, the substance of which is, *to apply the funds solely to the printing and circulation of the Canonical Books of Scripture to the exclusion of the Apocrypha.* But in practising upon these Regulations, the Committee found it necessary to lay down, for their own guidance an additional one, which was now presented for the sanction of the Society, and unanimously adopted. It is as follows:

That all grants of the Scriptures to Societies which circulate the Apocrypha, be made under the express condition, that they be sold or distributed without alteration or addition, and that the proceeds of the sales of any such copies of the Scriptures be held at the disposal of the British and Foreign Bible Society.

CHURCH MISSIONARY SOCIETY.

It appears from the late Report of this Society, that within the past year, (ending April 30th, 1827.) 9 of their missionaries have deceased, 11 have returned home, 2 have gone back to their stations, 14 new missionaries have proceeded to their labors, 10 have been ordained by the Bishop of London, 73 have offered themselves as candidates for the missionary work, and 29 have been received as candidates. Students in the Missionary Seminary at Islington, 31; of whom 8 are ordained.—The number of missions under the care of the Society, is 9; stations, 56; missionaries of European origin, 124, viz 48 clergymen, 31 laymen, and 45 women. Natives employed at the stations, 373; of whom 3 are ordained, 347 are catechists, schoolmasters, &c. and 23 are women; Total number of missionary laborers, of all descriptions, 497.—Male schools, 220; female 77, of which 68 are in India; general schools, 17. Total 314; containing an aggregate of 14,267 scholars, viz. to 10,213 boys, 3,209 girls, 1559 of whom are in India, and 845 adults. Number of languages in which the Gospel is preached or children instructed, 10.—*Ib.*

GREAT NEWS FROM GREECE.

The news from Greece is glorious if true. The London Courier of the evening of June 8, contains the following:

"The Algemeine Zeitung of the 2d of June states that the British Ambassador at Constantinople had set off a despatch, announcing the entire defeat of the Turks before Athens, on the 19th of April, loss said to be 10,000 men. Ratesbon letters of the 29th of May, confirm the above, and state that the Turks were successively driven from all their entrenchments, and forced to abandon all their artillery and baggage. The Lord High Commissioner of the Ionian Islands, on the 5th of May, despatched a Courier from Corfu to London, with another confirmation of the above.

NEW DISTURBANCES IN SPAIN.—A London date of June 8th says, we have received the Paris papers of Tuesday, and the Etoile dated Wednesday. From the details given even in the French official papers, it appears that Spain is convulsed from one extremity to the other. But have the Bigots of that country repented of their work, or are their pretensions less lofty? By no means.

A private letter dated Madrid, May 24th, says, the Arch-bishop Toledo has just published in his diocese an order for the repressing of all books, except prayer books. Every work in a foreign language, every translation from foreign languages and the French and English Journals in a body, are forbidden by his Eminence. He also forbids all persons, under pain of excommunication, to enter the Reading Rooms which have lately been established, and also the reading of the works of M. Llorente, of those of Sampere on the Revenues of the Church of Spain, and the translation of the Psalms of David, which were published last year, and dedicated to the King. You see his Excellency Inguanzo loves improvement.

REPORTED INSURRECTION IN CONSTANTINOPLE.—A London paper of June 8th says, Letters were received yesterday in the city from Odessa, dated the 16th ult. at which period it was generally believed there that an insurrection had broken out in Constantinople amongst the Janissaries, and that the capital had been thrown into a state of the greatest alarm.

CHINA.—A rebellion in Western Tartary has given the Chinese Emperor considerable alarm. The leader of the rebels is represented as a Mahomedan, the head of the descendants of a former rebel. The seat of the rebellion is in lon. 78 E. lat. 46 N. and the territory surrounding. Twenty thousand men have been ordered to advance from the north west provinces of China. Absolute power has been given to the commander of the army, who ten years ago was governor of Canton. Pardon is offered to the rebels who submit.

The Indian hostilities at the lead mines on the upper Mississippi according to the latest accounts, had ceased. The Indians at least had gone off and no further fighting was expected.

Focus.

COLONIZATION SOCIETY.—We are requested to state that the Managers of the American Colonization Society intend to despatch one or more vessels with emigrants to Liberia as soon as their funds may be adequate to effect this purpose.—The season most favourable for expeditions to Africa is near; many applications for a passage have been made to the Society, and the Managers, therefore, earnestly solicit the co-operation of the several Auxiliary Associations, and of their friends generally, in securing the means requisite to effect their object. It is hoped that the funds which may be raised, either by Auxiliaries, or by Collections in the Churches, will be immediately remitted to R. Smith, Esq. Treasurer of the Society.—*Nat. Journal.*

THE BIBLE SOCIETY WILL REVIVE IN RUSSIA.—The London Baptist Magazine states, that the Emperor of Russia has given permission for the re-establishment of the Bible Society, and that his imperial majesty liberally patronizes the institutions which enjoyed the favour of his late brother.

Visitor & Telegraph.

ILLUSTRATION.

"He that offendeth in one point is guilty of all."

He that disregards, despises, and sets at naught the authority of the Lawgiver in *one thing* does it as freely in another, when his *pleasure* or *interest* invite.

If a man were suspended by a chain of ten thousand links over a bottomless pit, and *only one* of the links should break, he as surely falls and is lost, as if every link were broken into a thousand pieces. *Zion's Herald.*

DIED,

In the vicinity of Lexington, on Sabbath evening last, Col. JAMES THOMPSON, aged about 75 years.

From the Missionary Herald for July

PALESTINE MISSION.

Obituary of Jacob, an Armenian.

In the last number, p. 179, it was intimated that some account of a deceased Armenian convert had been transmitted by the missionaries at Beyroot to the Corresponding Secretary. Since the number for June was issued, this document has been received, and is here inserted.

About two months ago, an Armenian, about 23 years of age, came to us. As he came from Constantinople, and as he had spent his whole life in attendance on the priests, we were suspicious of him, kept an eye upon his movements, and were careful not to be imposed upon by him We had, however, much conversation with him on the doctrines of the Gospel; and Carabet and Wortabet very faithfully warned and exhorted him, read to him, and prayed with and for him.

This young man is now dead. Three days before his death, he sent for me, (whom during his whole sickness, he called his father;) and in the presence of several persons, gave the following account of himself.

"I left Constantinople for no other purpose, than to find a true religion, if there was any in the world. I had my eye on the Catholic Armenians, thinking that, perhaps, the truth was with them; and thought to enter their convent on Mount Lebanon. Having first visited Jerusalem, I arrived at Sidon, and told Jacob Aga that I came seeking after the truth. He told me he was afraid I was sent to poison or betray him, and therefore did not choose to have me about him in the capacity of a servant. But he conversed with me, read to me the gospel, and recommended to me to come to Beyroot for further instruction.

"On my arrival here, I went first to a Catholic Armenian family, the members of which treated me with the greatest attention and kindness, told me there was no salvation for those, who did not acknowledge the pope as the infallible head of the church, and congratulated me on the prospect of my being soon in the way of eternal life. They charged me not to come nigh the accursed infidels; (i. e. the *protestants*,) and sent of their own accord, to the convent a day's distance upon the mountain, to give information of my arrival.

"I determined, however, to see the protestants, concerning whom so much was said, and to learn something of their faith. I came; and Carabet and Wortabet sat down, and without disputing, or railing, read to me the doctrines of Christ and his apostles, which I found to be entirely different from any thing I had ever heard or thought.

"As they read to me from time to time, I found my heart opening to receive the instructions of the New Testament, and so much influence had they upon me, that, when an express was sent to me from the convent, with an animal for me to ride upon, and another for my baggage I had no inclination to go. I knew that by going, I should have employment, and food, and raiment, and a home; and that by staying here, I was without employment, and without a home, and was daily spending what little money I had: but I refused to go: and I refused for no other reason, than that I might learn more of the Gospel.

"After several weeks, I went to Damascus, with the hope of finding employment and of getting some one to read to me the Gospel. I told my countrymen there what I had seen and heard, and assured them, that if there was any truth, or that if there were any Christians in the world, they were to be found at Beyroot. Some mocked; others were angry; and the greater part so vehemently opposed me, that, after remaining a few days, I returned to Beyroot.

"The last Sabbath before I was taken ill, all my remaining doubts respecting the truth were removed. I felt grieved, that I had ever said or thought any thing against the doctrines of the Bible. I wept for my sins, and endeavoured to give myself up to the Lord, to be his servant, asking nothing, as to this world, but bread and water sufficient to sustain life. I do not expect to recover; but I am not afraid to die. I place no dependence upon the intercession of saints, upon my prayers, or good works; but upon Christ alone. I bless God that he brought me here.

"My money and clothes," he continued, "are at the Turkish khan in the city. I wish them to be brought here; and when I am dead, the whole to go into the hands of the missionaries at Beyroot, *to be devoted to the printing of the Holy Scriptures for my countrymen, in the Turkish Armenian language.*"

The above is the substance of what he related to us himself, and we have reason to believe, that this statement is strictly true. Indeed we ourselves were knowing to many of the circumstances to which he alludes.

When he found himself ill, he went to Wortabet's house, where he continued until his sickness, after ten days, termined his life. Several times we prayed with him, and Wortabet prayed with him often. On two occasions when Wortabet prayed with him, I was present, and felt it to be a great privilege to kneel down with a native of the country and join in such fervent and appropriate petitions as fell from his lips.

Wortabet says he is filled with joy by the reflection that God directed his countrymen to this distant place, apparently for the sole purpose, that he might become acquainted with the way of salvation, and embrace it, before he died

It is indeed evident, that the religious views of this young man were entirely changed before the commencement of his sickness, and that truth had a divine influence upon him; and though he had no opportunity of giving evidence by a long life of self denial and devotedness, that he was truly a disciple of Christ; yet, taking all the circumstances into consideration, we see great cause for thankfulness, that he came to us, and died in the midst of us. He was carried off by the same fever, which, one year ago, removed our beloved Fisk from his labours; and he lies, at his own request, near him in the same burial ground, and we trust that he has gone to sing the same eternal song in the mansions of heaven.

Jacob possessed a good understanding and appeared to have a tenacious memory; but was unable to read. The only reason he assigned for this was, that he had almost always been with the priests, who never wished he should know any thing.

He left twenty five dollars in money; his clothes have been sold for about thirty dollars.—After defraying the expenses of the sickness and funeral, there remain in our hands fifty two dollars, which I beg you will acknowledge as a *legacy*, for the object already mentioned.

From the London Christian Guardian.

REFORMATION IN IRELAND.

On Sunday, March 18, the Rev Mr Murphy, late a Roman Catholic Priest, of the order of St. Augustine, residing at New Ross, in the county of Wexford, accompanied by his father, mother, and four other members of his family, attended at the Cathedral of Christ Church, Dublin, in order publicly to conform to the Established Church.

His Grace the Archbishop of Dublin having intimated his intention of preaching on the occasion, the Cathedral was in consequence completely filled. After the usual service, his Grace ascended the pulpit, and preached about an hour and a quarter, from 1 Cor. iii. 11. "Other foundation can no man lay than that is laid, which is Jesus Christ."

After sermon, an anthem was sung, when His Grace, accompanied by the Very Rev. the Archdeacons Torrens and Lindsay, the Rev. Messrs. Rowley, Ottway, Grier, T. P. Magee, W. Magee, and several other clergymen, approached the communion table Archdeacon Torrens then advanced to the rails of the communion table, where the candidates for admission into the church were placed, and the following formulary was pronounced by him in an audible and distinct voice, and responded to with firmness and evident sincerity by those to whom it was addressed.

Good people, his Grace the Archbishop hath given his approbation to the receiving of these converts into the communion of our church; nevertheless, if there be any of you who know any impediment or notable crime, on account of which the profession they are about to make should not be looked upon as sincere, let him come forth, in the name of God, and show what that crime or impediment is.

The Archdeacon then said to the Converts—

I require and charge you, as you shall answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if you be not convinced in your consciences of the corruption and false worship of the Church of Rome, and if you be not firmly persuaded that the doctrine, communion, and worship of the Protestant Church is the true and safe way to salvation, as taught in the Holy Scriptures, you declare the same, and go not on to mock the Almighty by pretending to a persuasion which in truth you have not.

The *Converts* answered—We solemnly profess, in the presence of God, that we come here in sincerity and truth.

Archdeacon—That this Congregation here present may be fully satisfied that you are well acquainted with the doctrines which you renounce, and also with those which you come here to profess, I ask you—

Do you utterly renounce the Sacrifice of the Mass, as offered up to God in the Church of Rome, and do you trust only in the Sacrifice of our Lord Jesus Christ, made upon the Cross, once for all, and do you own no other merits whereby man is saved but His only?

Converts—We do.

Archdeacon—Do you reject the doctrine of Purgatory, and the practice of praying to the Virgin Mary, or to Saints, or Angels, or to Images and Relics?

Converts—We do.

Archdeacon—Do you believe that in the Holy Communion there is no Transubstantiation of the Bread and Wine into the Body and Blood of Christ?

Converts—We do not believe that any such change is made.

Archdeacon—Are you persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ?

Converts—We are so persuaded.

Archdeacon—Let us pray that these our Brethren may have grace faithfully to persevere in the profession of a good faith, which they have now made.

After prayer the Converts received the Holy Communion.

The crowd outside the Cathedral was tremendous; and from the savage yells and diabolical threats of some of the mob, serious apprehensions were entertained for the lives of the Rev. Mr. Murphy and his family, had they ventured out. His Grace the Archbishop ascended his carriage amid the enthusiastic cheers of the loyal Protestants by whom it was surrounded, accompanied by the more distant shouts of disapprobation uttered by those set on by their priests. Mr. Farrell, of the Head Police Office, was in attendance with a large party; and notwithstanding the immense number of persons assembled, and the excitement created, we are happy to learn that no accident of a serious nature occurred.

LONDON MISSIONARY SOCIETY

Further extracts from the last Report.

RUSSIA.

"*St Petersburgh*—Mr. Knill continues to prosecute his useful labors here, with instances, from time to time, of success which gladden his heart, and animate him in his work.

"*Siberia*—The missionaries at Selenginsk are busily engaged in the work of the mission. The Mongolian translation of the New-Testament is finished, and that of the Old Testament is in progress.

MEDITERRANEAN.

"*Corfu.*—Mr. Lowndes continues his English services as usual. During the past year he has performed missionary tours in Cephalonia and Zante, in which islands he has made arrangements for promoting the extensive circulation of Tracts, &c.

"*Malta.*—Mr. Wilson continues his English preaching with success. The Sabbath School is in a prosperous state.

SOUTH AFRICA.

"Rev. Dr. Philip still remains in England. In consequence of important representations made by him, affecting the condition of the Aborigines, the Directors have deemed it their duty to present a memorial on the subject to his Majesty's Government.

"*Paarl.*—The congregation here continues to increase. The number in communion is 27, all of whom adorn their Christian profession.

"*Bethelsdorp.*—The week day school, in which are 165 boys, generally speaking, making rapid progress, is now under the care of Mr. Cornelius Vanderkemp. (eldest son of the late Dr. Vanderkemp.) The amount of subscriptions for the year ending May, 1826, was 250 Rix dollars.

"*Theopolis.*—The congregation here continues good, and the attention of the people pleasing. Some appear seriously impressed with the truth. The school is in a prosperous state. The amount of contributions to the Auxiliary Society, for the first year, which ended about May 1826 was 374 Rix dollars, or about 26 pounds sterling. This contribution is from a single congregation of Hottentots.

"*Caffraria.*—The success which has attended missionary labors in some parts of this country, is highly encouraging. Ten Caffres have been received into church fellowship.

"*Steinkopff*—The catechist continues to pursue his labors here with encouraging success. Many of the Namacquas, from time to time, receive the Gospel, and it has latterly effected a pleasing reformation in some formerly turbulent characters.

MAURITIUS

"Mr. Le Brun continues his labors at Port Louis, chiefly among the colored people, of which numerous class his church is composed. The total number of slaves instructed under the wing of the mission, is about 330.

MADAGASCAR.

"The number of native schools is 28, containing 2,051 boys of whom, on an average, about 1,700 are in regular attendance. The schools are scattered over the country within a circuit of thirty miles around the capital. A Society in aid of these schools, denominated the Madagascar School Society, has been established at Tananarivou, in connexion with which is a repository of such articles as are requisite in carrying forward the schools, for supplies of which the missionaries look to the friends of missions in England.

"The Madagasse translation of the New Testament is finished, and that of the Old Testament in progress.

"His Majesty, Radama, continues to take a lively interest in the mission. The rapidly advancing importance of this station has induced the Directors, during the past year, to accept the offer of the Rev. J. J. Freeman, late minister of the Gospel at Kidderminster, on the principle of *limited service*, to unite his efforts with those of the missionaries at Tananarivou, for the dissemination of the Gospel in Madagascar.

"Two of the Madagascar youths still remain in England, improving in useful arts.

WEST INDIES.

"*Georgetown in Demarara.*—The Directors, in consequence of receiving more favorable accounts of the success attending the labors of Mr. Davies have rescinded their resolution for the abandonment of this station. The average attendance at the chapel is about four hundred negroes; the number in church fellowship, about 130. In the Sabbath School are 300 adults and 100 children.

"*New Amsterdam in Berbice.*—The chapel at this station continues to be, on the whole, well attended, and occasionally is crowded. Some of the negroes have commenced prayer-meetings in their own houses."

From the Vermont Chronicle.

CHRISTIAN FRIENDSHIPS.

In looking over the private papers of a clergyman, who sometimes drew lessons of instruction for his own personal benefit from the scenes through which he passed, I was struck with the following remark: "*Most men will require a* FRIEND *to sacrifice his conscience, if the case demand it, to justify their sins.*" This remark suggests to my mind an anecdote that I have somewhere seen in an old classic author, which I shall undertake to translate. "Rutilius Rufus denied the improper request of a certain friend of his. His friend took fire and demanded, '*Why should I prize your friendship, if you cross my inclinations?*' "*And why should I prize yours,*" answered Rufus, "*if to humor your feelings, I must be guilty of improprieties?*" On this subject, Cicero suggests the following thought, which is equally just, profound, and striking! *When in every thing friends are to be gratified friendships ought to be esteemed no better than conspiracies.*

I do not think that the language of Cicero respecting the friendships he describes is at all too strong. They are no better than *conspiracies.* They have a frightful influence on every individual who is so unhappy as to be a link in such a chain. Surely, it is a hard bargain, to be obliged to sell one's conscience, to keep the confidence and gain the smiles of a friend. To enter into friendship on such terms, is to be caught in a fatal trap. For, the difference cannot be great between sinning *myself,* and justifying the sins of another man.

Besides, it is a poor way of shewing my regard for my friend, to do what in me lies to prevent his repentance. If he has done wrong, he must see, confess, and forsake his wrong, or forfeit the favor of his final Judge. To hide his sins is to put his soul in jeopardy. It is a bad act of friendship, then, to throw dust into his eyes, to keep him from seeing his evil doings. It is the same thing, as to lift up a hand, to push him into the abyss of woe! I verily believe, that not a few transgressors had been saved from the fatal apostacy in which they have been involved, had their friends labored to convince them of guilt and bring them to repentance, instead of vindicating their errors and soothing their consciences. Every man, who loves his own soul will resist the mistaken efforts of his friend, to close his eyes upon his guilt. In such a matter, he will be slow "to consult with flesh and blood." Even though his hand may tremble, he will resolutely and thoroughly probe the wound that is upon him. And as he would escape the death that threatens him, he will apply the appropriate remedy, however painful it may be. I was much delighted with the exhibition of such a spirit in a sick man, whom Richard Cecil tells us, he was called to visit. The man "had been carried too much into the world." "I find no comfort, he said. God veils his face from me. Every thing round me is dark and uncertain." "I did not dare," said Cecil, "to act the flatterer—I said—'Let us look faithfully into the state of things. I should have been surprised if you had not felt thus. I believe you to be sincere. Your state of feeling evinces your sincerity. Had I found you exulting in God, I should have concluded, that you either were deceived or a deceiver: for while God acts in His usual order, how could you expect to feel otherwise on the approach of death than you do feel? You have driven hard after the world. Your spirit has been absorbed in its cares. Your sentiments—your conversation have been in the spirit of the world. And have you any reason to expect the response of conscience, and the clear evidence which awaits the man who has walked and lived in close friendship with God. You know that what I say is true.' *His wife interrupted me, by assuring me that he had been an excellent man.* SILENCE, said the dying penitent, IT IS ALL TRUE."

I need not say a word to show, that such friendships, as Cicero condemned, are *conspiracies* against the church. Of this any man must be convinced, who will examine almost any page of its history. Why, when the hand of Christian discipline is faithfully exerted, do so many individuals spring up around the offender to shield him from reproof? And why, on such occasions, are churches so frequently convulsed by strife—rent in pieces by mutual, fiery animosity?

PHILO-MEDLEY.

From an English paper.

THE BRIDE'S FAREWELL.

Farewell *mother!*—tears are streaming
Down thy tender, pallid cheek;
I, in gems and roses gleaming,
On eternal sunshine dreaming,
Scarce this sad farewell may speak;
Farewell mother! now I leave thee,
And thy love—*unspeakable*—
One to cherish—who may grieve me;
One to trust—who may deceive me;
Farewell mother!—fare thee well!

Farewell *father!*—thou art smiling,
Yet there's sadness on thy brow—
Mingled joy and languor—willing
All my heart, from that beguiling
Tenderness, to which I go.—
Farewell father!—thou didst bless me,
Ere my lips thy name could tell;
He *may* wound, who should caress me,
Who should solace—may oppress me;
Father! *guardian!*—fare thee well!

Farewell *sister!*—thou art twining
Round me, in affection deep,
Gazing on my garb so shining,
Wishing '*joy*'—but ne'er divining
Why a blessed *bride* should weep.
Farewell sister!—have we ever
Suffer'd wrath our breasts to swell—
E'er gave *looks* or *words* that sever
Those that should be parted never!
Sister—*dearest!*—fare thee well!

Farewell *brother!*—thou art brushing
Gently off these tears of mine,
And the grief that fresh was gushing,
Thy most holy kiss is hushing,
Can I e'er meet love like thine?
Farewell! brave and gentle brother,
Thou—more dear than words may tell!
Love me yet—although another
Claims *Ianthe!*—father! mother!—
All beloved ones—farewell!

From the Connecticut Mirror.

TO AN ABSENT CHILD.

Where art thou, Bird of song!
Brightest one and dearest!
O'ther groves among,
Other nests thou cheerest,
Sweet thy warbling skill,
To each ear that heard thee,
But 'twas sweeter still
To the heart that rear'd thee.

Lamb where dost thou rest,
On stranger bosoms lying;
Flowers thy path that drest
Now unc'ropt are dying,
Streams where thou didst roam
Murmur on without thee;
Lov'st thou still thy home;
Can thy mother doubt thee?

Seek thy Savour's flock,
To his blest fold going,
Seek that smitten rock,
Where our peace is flowing:
Still should Love rejoice
Whatsoe'er betide thee,
If the Shepherd's voice
Evermore would guide thee.

ON GOING TO CHURCH.

Some go to church just for a walk,
Some go there to laugh and talk,
Some go there to see a friend:
Some go there their time to spend,
Some go to learn the Parson's name,
Some go there to wound his fame.
Some go there to sleep and nod,
But few go there to worship God.

A KNOWLEDGE OF THE WORLD OBTAINABLE FROM THE BIBLE ONLY.

——There is one species of knowledge, about the importance of which we hear a great deal, and read a great deal:—A knowledge of the world. And this knowledge, it is taken for granted, can be acquired only by mingling with the world, and contemplating men and manners as they are.

'The proper study of mankind is man.' Here again, human philosophy and poetry lead us astray.

It is in the Bible, and no where else, that we learn the genuine character and the true history of man. We may travel the world over, visit every clime and every city; mix with every society and circle, converse with the savage and the philosopher, the prince and the beggar; and still be ignorant of human nature. The heathen sages, who travelled most, and studied most, and thought and speculated most on this subject, have told us nothing of the matter. They never could comprehend the mystery—Man.——The Bible and the Bible only, tells us all about him. And the hermit of the wilderness, with the Bible in his hands, may if he please, know more of himself and of his species, than Socrates, or Plato, or Tully ever knew. More than any modern philosopher or politician, however learned, or however travelled, who neglects the Bible, will ever discover.

In the Bible we behold man as he is—stripped of all his trappings and disguises. His heart is there laid open to our inspection. We see all the hidden springs and motives of his actions. We follow him through all the windings of his course—into all the dark coverts, and corners, and recesses to which guilt and crime retreat from human eyes. We fairly estimate his character. Such a view of human nature is presented no where else. No uninspired historian, or biographer or moralist has ever given us an exact, perfect representation of a single individual. Nor can we ascertain the true character of any one of our most intimate companions, or even of ourselves, except through the medium and by the aid of that light which is reflected from the Bible upon all who study its illuminating pages. ***Here we may acquire a just and adequate knowledge of the world, as it has been—is now—and ever will be. Let the Bible then, be our constant companion.***It will be a lamp to our feet, and a light to our path, and a joy to our hearts, in all our wandering through life's checkered scenery, and through death's dark valley. It will teach us how to value, and how to improve time—how to be learned—how to be honest—how to be religious—how to be useful—how to be happy—how to live—and how to die.—*President Lindsley.*

Girl's reproof.—A girl of about twelve years of age, who had given up attending a Sabbath School, on being reproved by her father for neglecting to commit to memory her questions, she said, "Father, how can you make me get questions when you yourself neither pray, nor read, nor ask a blessing on your food when you take it?"

THE GATHERER.

From Zion's Herald.

Reproof. To be always using this instrument takes off its edge and makes it blunt; and "if the instrument be blunt, then we must put to more strength." Use it then sparingly and skilfully, and like a good razor or lancet, it will cut the keener.

Miseries of Pastors. When the members of a church are in difficulties with each other, and religion is on the decline; the Pastor is like a poor weak horse, smoothly shod, drawing a heavy load up hill when the road is covered with ice.

The Pastor, if diligent, like a *file*, while he sharpens and polishes others, is wearing away himself.

The Itinerant Preacher is like a *grindstone* in motion; he puts an edge on many, but often gets dull himself. "My mother's children were angry with me; they made me keeper of the vineyards; *but mine own vineyard have I not kept.*"

Reasons for Fasting. 1. The overspreading of ungodliness. 2 The prevalence of affliction. 3. The declining state of religion in the church. 4. As a means of obtaining help and mercy of God.

Certain sinners are fitly compared to *brass* for their *impudence*—to *iron* for their *hardness*—to *tin* for their *hypocrisy*—to *lead* for their *stupidity*—and to *dross* for their *worthlessness.*—(Ezekiel xxii. 18.)

How to destroy a weak brother, a backslider, an ignorant or disaffected member.—Look shy at him. Speak harshly and unkindly; accuse, blame, criminate and threaten. Speak ill of him in his absence. Lose sight of all his excellencies, and magnify all his faults.

How to restore a fallen brother.—Thou art in the boat; he has fallen overboard into the water, therefore don't punch him with the oar, for he will only go farther from thee, or sink to rise no more; rather sail round him, enclose him in the gospel net, or take him up in thine hands and lift him into the boat, and speak kindly and comfortably to him, and remember, by so doing thou shalt "hide a multitude of sins."

THE CHRISTIAN ALMANAC FOR 1828.

This work will contain all the astronomical and other useful matter embraced in the common Almanacs, together with a rich fund of religious instruction and anecdote, various items of reference adapted to general convenience and utility, and a view of the progress of the Cause of Benevolence throughout the world. To encourage the circulation, the Committee have fixed the prices at the lowest possible rates, considering the good it will accomplish more important than any other profit which could be derived from the sales. It will comprise 36 papes, neatly done up in printed covers; and will be sold at 0 1 4 cents single; 50 cents per dozen; 3 dols 50 cts. per hundred. To those ordering 1000 copies or more, an additional discount will be made.

Any responsible individual ordering 3000 copies or more, *adapted to the Meridian and Latitude of any specified place*, and furnishing the requisite *local matter*, such as Courts, Officers of the State, a notice of the Benevolent Societies in the vicinity, &c. &c. can at the discretion of the Committee, be supplied with such an edition, published by the Society: application being made sufficiently *early* to give time for the printing and transportation.

A separate edition for 1828. is already engaged for Boston, Mass.; Hartford, Conn. Charles Hosmer, Secretary; Rochester, N Y Everard Peck; Utica, N. Y. Mr Wilson, Pr.; Baltimore, Md. Samuel Young, Secretary Baltimore Branch; Fredericksburgh, Va William Kellogg; Wilton, N. C. Rev. J. W. Douglass; Charleston, S. C. Horace Utley, Agent S. C. Branch; Augusta, Geo. Timothy Edwards; Huntsville, Alabama, George Holton.

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Orders, as all other communications for the Society, should be addressed to Mr. WILLIAM A. HALLOCK, *Corresponding Secretary of the American Tract Society*, No. 144 Nassau-st. New York.

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